

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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"I believe in the absolute separation of church and State."—*Bishop Galloway.*

Rev. H. W. Virgin, an ex-Mississippian, has been called from Lagrange, Ky., to Corinth, Miss. We extend the hand of welcome to Bro. Virgin back to Mississippi.

Rev. W. L. A. Stranburg removes from Slate Springs to Coffeeville, to begin at once his work with the Coffeeville church, left vacant by the resignation of Rev. M. V. Noffsinger.

We had the pleasure a few days since of a hearty hand grasp with Rev. J. R. Johnston, bishop at Steens Creek. He enters upon the new year's work full of hope and enthusiasm.

Rev. J. L. Low, of Utica, brightened our office Monday with his cheerful look. He and the Utica saints are pushing rapidly their new church building; but in the midst of an unusual pressure of work, he does not forget to push THE BAPTIST in his congregations.

Rev. A. J. Barton has declined the Field Secretaryship of the S. S. Board, and has accepted the position of Corresponding Secretary of State Missions in Arkansas, with headquarters at Little Rock.

We acknowledge receipt of invitation to be present on the occasion of the marriage of Miss Annie Lawrence Patton of Shubuta to Mr. Claude Briggs Wallace which occurred on the 24th inst. Miss Annie is a daughter of our Bro. W. H. Patton who is doing faithful work through the columns of THE BAPTIST and otherwise in the temperance cause.

Dr. Harrison, whose professional card appears in another column, has been practicing in the city more than two years. Has had considerable experience in the treatment of both yellow fever and small pox. He treated about 20 cases of fever last fall, not losing a single case. He has also been very successful in the treatment of other diseases.

Another coincidence is that Dr. F. H. Kerfoot, Corresponding Secretary of the Home Board of Southern Baptists, and Bishop Candler, of Georgia, of the Methodist church, are now in Cuba studying the situation, with a view to strengthening the missionary forces on the island. The Baptists have for several years, under the leadership of Dr. Diaz, maintained a good interest there. The Methodists are just beginning. The Methodists are also arranging to begin work in the Philippines, and the Baptists ought to be moving in that direction.

The daily papers had published with manifest approval and satisfaction that Governor Longino would lead in the Inaugural Ball; and lo and behold! the ball came, saw, and conquered many, but our Christian Governor had nothing whatever to do with it. We were not at all surprised, but highly gratified at the sterling integrity of our Baptist Governor.

Notice to Our Readers.

We take pleasure in calling your attention to the firm of Patton & White, of Jackson, Miss., dealers in high-grade Pianos and Organs and everything usually kept in a First-Class Music House. We can recommend this house for high standing and fair dealing and feel sure our patrons can not do better with any other concern when wanting any thing in their line. Write them at 318 East Capitol St., Jackson, Miss., for catalogue and prices.

The House of Representatives are really getting down to work, since inauguration. And in the midst of their solid work of law-making, they yet have time to do some things the least bit humorous. In their very careful regard for sanitary conditions (several of them having taken severe colds, from riding in open street-cars, no doubt), they have had the Representatives' Hall disinfected to prevent the taking of further cold. It is worth something to keep along with the movements of this body. We are impressed that they are really trying to do what they think is best. Of course, it is evident that occasionally a member has an ax of his own to grind. There are many fine men in the present Legislature.

On last Saturday the special committee of investigation in the B. H. Roberts case made two reports. The majority report was signed by Chairman Tayler and six other members of the committee, and recommended that Mr. Roberts should not be allowed to take a seat in congress. The minority report was signed by two members of the committee. Mr. Littlefield, (Republican) of Maine, and Mr. DeArmond, (Democrat) of Missouri, and recommended that Mr. Roberts be seated and immediately expelled. So it is seen that the committee of nine was a unit as to the matter of preventing his seating, but only differed as to the method of prevention.

To the Brethren.

MY DEAR BRETHREN.—Please suffer this word of explanation and exhortation with reference to a matter on which I know many of you are sore.

We owe \$5,000 on Jackson Baptist church.

It is not my intention here to discuss the wisdom of this enterprise on account of which the debt was made. Be that as it may, our part of the debt assumed by the Convention at Hylehurst has been reduced to the above amount. We the Baptists of Mississippi, without a dissenting voice took on ourselves this debt, and we now owe \$5,000. The subscriptions on which this debt was assumed have been growing less and less each year. Many have failed to pay their subscriptions for reasons satisfactory to themselves, and this failure has resulted in our having to use what was paid simply in keeping the interest paid up. We may get \$250 this year from these subscriptions, which will leave us short on our interest account \$150. Must we go to these same men and women who all these years have been bearing the burden of this enterprise, and ask them to put their shoulders, already bruised and bleeding again under the load? Is there no voice of pity, no word of help? What are we to do? The magnificent property for which we owe this money must not pass from our control on account of this paltry five thousand dollars. If there was ever a time in our history when we needed as a people to do honor to the Baptist name, now is that time. Let us drop our differences on this matter and as one man come to each others relief and pay this debt. It stands a hindrance to all our other work, and the very joy of having it out of the way ought to inspire us to do valiantly to get rid of it. I propose that we pay the interest and one thousand dollars in the next 60 days. I have apportioned this amount among a number of churches, and earnestly ask pastors and brethren to help. Let there be one earnest systematic effort, and the work will done.

A. V. ROWE.

PIANOS.

No industry has advanced more rapidly in the past ten years than the manufacture of pianos. Nor has a greater revolution taken place. Twenty-five years ago there were but few makes of any wide reputation and they made but few instruments. Then the Jesse French Piano & Organ Co., were comparatively unknown. Now they are the best known firm in America, with branches in many of the leading cities, and one of, if not the largest, manufacturers and dealers in the U. S., as their output this year is expected to reach nearly 6,000 pianos. They manufacture the three well-known popular pianos, namely, the celebrated Starr, Jesse French and Richmond, household names from ocean to ocean and the lakes to the Gulf, favorably known for their artistic merit and great durability, being made and sold on honor under a full guarantee. The secret of their success lies in the fact that they have always made it a rule to furnish the best goods at lowest prices—and we feel assured that any of our readers contemplating purchasing a piano will do well before buying to drop them a line; a two cent stamp may save you many dollars. Remember their address, Jesse French Piano & Organ Co., St. Louis, Mo.

PASTORS AS LEADERS.

In all the ages of the world and in all departments of activity there have been leaders. In every family and in every partnership business there must be a head to direct affairs. We do not need any lords or tyrants either in our homes, in our partnerships in business, or in our churches; but in all these we do need some one to start, and say, let's go—some one to lead out in thought, in plan, in action. If the minister in a congregation does not lead, direct, protect the flock, he is not a pastor. It is very clear in the Bible that Paul taught men to follow him both in doctrine and practice, so far as he followed Christ. Also the proof is available in the New Testament that Paul was under the necessity sometimes of asserting his ministerial authority. There is a certain delicate kind of authority attaching to the ministry that ought with care to be asserted under some circumstances. Not ecclesiastical authority, but ministerial authority.

So as leader of that particular segment of God's circle of friends, composing his flock the aggressive preacher does not have to go far before he finds many following him afar off, and some not following at all. Indeed the wide awake pastor will find that in some of his plans none will acquiesce, and that some of his teachings will be rejected by many of his brethren. Now, since there will always be diversity of tastes, opinions, judgments and convictions among brethren while we are circumscribed by the limitations of humanity, the question arises, can a pastor afford to undertake to carry out plans of church work which meet the opposition of any of the church? Of course he can undertake to develop any line of work which is right, even though some oppose. The pastor will never receive the general support of the membership of his church in the development of any line of work which is clearly in advance of what the average churches are doing.

The pastor as a leader will have to decide what work he will undertake and how far he will press it in the face of formidable opposition. We desire to say three things which we trust may be worth something to the hundreds of toiling pastors who read THE BAPTIST:

1. *The Pastor must plan*, and make vigorous efforts for the development of his church. No other sort of a pastor is worthy the name or the place. For a preacher to accept a church just to have a place and to get a living, is to "make merchandise of the gospel," and to conduct a very unprofitable and unsatisfactory business. Before a preacher accepts any field of labor, he should feel divinely guided in that direction. After he enters upon the work, he should with much prayer and studious care "search the Scriptures" and watch the beckoning hand of God's providence, so that he may be enabled to determine what steps to take for the upbuilding of the churches of God. He should then consult with a number of the most pious, most liberal and best informed of the membership, relative to the needs of the situation. Now if he have indeed the heart of flesh, tender susceptible, obedient,

and be only moderately apt, he can intelligently lay his plans. In formulating and maturing his plans, let him be double sure that the fear of man is not in his heart. "The fear of the Lord"—and not man—"is the beginning of wisdom."

2. *He must work this plan in the midst of indifference.* Indifference to progress has always strongly marked the professing hosts of God. The old prophet's utterance has always been appropriate: "Woe unto them that are at ease in Zion." It is a common fault with Christians to look with complacency and satisfaction upon present achievements, and cry out for a "little more sleep and a little more slumber." It is the business of the faithful pastor to "preach the word"—"Hew to the line and let the chips fall where they may." He must strive to so "divide the word" that each one may receive just that kind and quantity that will stimulate and tone up his spiritual system. An indifferent Christian is one whose spiritual digestion is bad. The system is sluggish and does not respond to either the "milk of the word" or the "strong meat" in the usual quantities. The wise pastor will handle the indifferent gently, except in rare instances where heroic treatment may be a necessity to bring any response.

3. *He must press the plan in the face of opposition.* It will not infrequently happen that, to carry forward the work as the Lord would have it done, the pastor will have to antagonize opposition vigorously and persistently. This the wise pastor will do in the spirit of love and brotherly kindness. The opposition of some of the deacons even should not deter a pastor from pressing the work of the Lord. In a word, the pastor must lead. Many will follow; some will not. And many who would not at first follow, will gradually fall in, and almost before you are looking for it, the spirit of opposition will give away, and you will hear it said, "Ah, well, I withdraw any further objections to the plan; for after all he may be right." After awhile, if the preacher's life and doctrine be all right, and especially the life, the whole church will be seen swinging around and falling in line with the pastor's leadership. Not a single year ought to pass without witnessing a collection from every church for each object fostered by our churches.

Now if a church cannot endure "sound doctrine"—liberal giving to missions—and the pastor cannot bring them up to it, he can shake the dust off his feet as a testimony against them, and go to another field, if one is open; and, if not, he can go to plowing till one shall be opened. As pastors we must preach a whole gospel, and not touch it in spots only.

Citizenship.

This is the State of one who enjoys the rank and privilege of being a citizen. A citizen of the American Republic is one who is endowed with the rights of a freeman and has the right to vote for public officers. These rights intrust the American citizen with sacred obligations, both on account of civil and moral responsibilities. These are so wedded that the civil must protect against the immoral and the moral must uphold the civil. This is true because civil government exists for care and safety and well-being of

the people. The true patriot recognizes that his civil obligations are to secure this purpose of government, and when he casts a vote it is a moral act. The highest attainment of a citizen is to have all his acts and influence as a private citizen or public officer in accord with these obligations, for the law of a constitutional government is the true ground of these, and the enforcement of law is the strength of the government. Laws exist in vain where there is no power to enforce them or where the power to enforce is defeated. Laws have no magical or supernatural power. They do not act as did Aladdin's lamp, but must be enforced to be beneficial.

What are some of the obstructions to the enforcing of the laws?

It has been claimed that the delayed and uncertain decision of the courts is the chief reason. Why this delay and uncertainty? Let's see. A case is called. There are the judge, the jurymen, the attorneys and the witnesses. All these are necessary that justice shall be honored. It is clear that the accused is guilty, but by some means and in some way it is shown that, "he who stole the pig did not steal the pig." Is it on account of an unjust judge, or an untruthful witness, or a bribed jurymen or a crafty attorney, which? Whichever and by whatever means contrary to the facts, the guilt should be the same.

If the profession of law gives men the right to defeat the law where is the wisdom in enacting laws? The government enacts, and then licenses to defeat! If the profession of law has this right, would it not be to the interest of good government, to rise up and exterminate the profession and let laws be supreme and not the scheming of some cunning lawyer.

Crime will be common when the chance of disgrace and punishment is small.

Condign punishment will deter from evil, but when there are so many agencies as the untruthful witness, the unfaithful juror, the scheming attorney, the judge, who has thought for himself or the success of his party in the next election, that can and often do obstruct the avenues of justice, is it strange that the people whose voice is the voice of law should rise up and demand, and minister swift punishment upon the guilty in heinous offenses, such as touch the hear-strings. Ochlocracy, which is mob law, is to be dreaded, and by no means encouraged, but when any factor in legal proceedings obstructs the enforcement of laws, the pent up will of sovereign people will declare itself.

The remedy against ochlocracy is prompt and just judgments of the law. The people will be patient—if hope be not deferred. Call not unfaithfulness to obligations, mercy, but Treason!!

The gravity of judicial proceedings, the sanctity of a solemn oath, the law of good government must be maintained. Let Christians by vote and enforcement of law exert themselves in favor of right, without fear or favor of political parties or the accusation of mixing religion and politics. There is a vast difference between State-Religion and a State under the influence of Christian citizens.

"It fares the land to hastening ills a prey,
Where stealth prevails, men will decay."

1900.

Emerson said: "The only political economy worth having is that which has for its object the care, culture, and comfort of the human family. And it is not only to be protected against injury, but deceit and imposition as well."

L. R. BURRESS.

Like Priest Like People.

We are not sure of the original idea contained in these words. It may have meant that when you have seen the Priest you may judge of his people upon the presumption that like seeks like, that water seeks its level, that "Birds of a feather flock together." I prefer to use it in the sense that like as a priest is so will his people become—that by assimilation and transformation his people will grow to be like him.

Let us read it, "Like pastor like people." Is it not true in a very large measure that the pastor has power to lift his people to his own level and standard in life both in doctrine and practice? How often the thinking of nations is moulded by some great thinker! Some man like a red hot ball is flung out into a continent and the people take fire; as witness, Luther and the great Reformation. Some men reach others by the utterance of great truths; others reach men by the force of example.

Both of these avenues are open to the pastor. The work of a faithful pastor will not fail to be felt. Some people and churches are harder to lift than others.

Some have to be lifted a greater distance than others, but no matter how great the weight or how great the distance, the weight can be moved if the pastor is only qualified and faithful, there will be an uplift. All real uplifting like all character building will be slow and gradual.

Now in order that a pastor lift up his people he must in a certain sense be higher than they. There are some ways of elevating heavy effects by standing below and pulling a rope and the object moves up above you. We have seen men raise heavy stones in their way. But human life and character will not be uplifted in this way. You must get above them and lift them up to you. A pastor finds it an uphill business to teach a people who know more than he, hence the importance that every minister of the gospel equip himself as thoroughly as possible for the greatest of all work, the preaching of the gospel.

To the young preachers especially we would say, avail yourselves of all the means of thorough preparation. Schools, colleges and seminaries are plentiful in this day. Why should any young man of proper energy fail from lack of due preparation! No young man is wise who thinks to accomplish as much without such schools. A certain young preacher attending Conference was boasting and thanking the Lord that he had never been inside a college, whereupon the wise Bishop said, "The young brother wishes to thank the Lord for his ignorance. He surely has much to be thankful for."

But to uplift a people, a pastor must not only be skillful to interpret God's word, but must be developed in soul and character. Under his skillful hand there must be growth

THE BAPTIST.

in character among his people. Churches must be brought to see, and by seeing to aspire to reach a higher plane in Christian life.

With a poor, half-developed spiritual life, how is it possible for a preacher to elevate his people? Here more failures are scored than on any other line.

He can only pull them up as high as he is and then his power stops. And this is the reason why some men with great powers in the pulpit fail to realize that progress with churches which the public expects, while men of far inferior natural gifts, astonish men by doing so grand a work. As ambassadors for Christ let us covet earnestly both the best culture of mind and the best growth of character. And let there be a constant growth of the preacher in both of these things, that as the church grows he may still be able to lift them higher.

The highest and noblest work on earth is that committed to the gospel preacher to bring the sinful soul to seek contact with the sin-cleansing blood of the Redeemer and to fix the Christian gaze upon Jesus that they may, by beholding, be transformed into his glorious image. If the people become like us be careful that we be like Christ, and that the Christ image shall shine in the people. Let us study Paul's utterance to the Corinthian church, "Be ye imitators of me even as I also am of Christ."

GEORGE WHARTON.

FORWARD!

BY J. N. MCMILLIN.

Progress is the watchword of the hour. From every section of our great country come evidences of rapid strides in material advancement. Our own State of Mississippi has caught the same spirit, and throughout its length and breadth is beginning an era of industrial development such as the State has never experienced before. Cotton mills by the side of the cotton fields is the slogan of the new order. Never before has our State realized as it does to-day its enormous possibilities. Our people have waited for foreign capital to come and do what they thought could not otherwise be done. But now they find in almost every county capital sufficient to build their own factories. It is safe to say, that what we see now, is only the beginning, only a prophecy of the progress which is to be. It will go on until Mississippi takes her place in the front rank of States. There will be cotton factories; then factories of other kinds; a more varied and profitable agriculture, and consequently a prosperity upon a basis as lasting as the productiveness of our soil. Every citizen of the commonwealth should rejoice in this dawn of a new, and better day. He should help in every possible way to develop the material resources of the State, and should help now. Let the chronic grumblers and pessimists be relegated to the rear, not by pushing them back, but by everybody else pushing to the front. The State needs every strong hand and courageous heart within her borders. She will welcome now the loyalty of her sons, and the inspiration of her daugh-

ters. With broad-minded patriotism, and a diligent following up of the quickened energies of the present, the next decade will be the most potent in the history of the State.

But this new era of industrial development must be paralleled by development along other lines. Two things especially, should claim our attention, the development of our churches, and the improvement and enlargement of our educational work.

That there is room for great progress along the line of developing and training our people in Christian work is patent to every one. Only a fraction of them are working at all. There are great masses of our people who have no vital touch with the work which as a denomination we are trying to do. To many of them spiritual progress is an unknown term, and to give, and give increasingly, is utterly beyond their thinking. Our State Board has planned its work on a larger scale than ever before. It ought to be an easy matter to meet the requirements of enlargement. With our people half-way developed it would not be difficult to double our work as now planned.

In our educational work the room for advancement is equally as good. Mississippi College has done a great work in the past, and is doing a great work now; but that does not argue that it has no needs now. It needs more and better buildings, and better equipment. It needs to pay the men who man the institution better than it does, and it needs more men. It needs endowment in order to meet the demands of a fully equipped modern college. The endowment ought to be increased at once to \$100,000, and then just as early as possible, there ought to be \$100,000 more added to it. Besides this there could be spent profitably from \$50,000 to \$100,000 in buildings and equipment. We need to plan and work for larger things.

It is often said that Mississippi Baptists are poor. Granted. But they are not as poor as they think they are. Indeed they are really poor only when they think themselves poor. Mississippi Baptists can do whatever they ought to do. They can double their mission work in the next two years, and then double it again in two more. They can equip Mississippi College, and they can endow it. And what we can do along these lines, we ought to do.

There never was a time more auspicious for carrying on a great campaign of education and development than now. We need to catch the spirit of progress and apply it to all of our Christian work. The condition of our churches, the needs of the field at home and abroad, the rapid industrial progress of the times, and the call of God, all urge us onward. To fail to seize the present opportunities is to sin against our day and generation, and to be disloyal to our Master. Let us attempt great things for God and Mississippi. Progress is the watchword of the hour. May it become the watchword of every pastor and church in the State.

Hattiesburg, Miss., Jan. 15, 1900.

The Great Gospel Mystery Revealed.

BY W. L. A. STRANBURG.

Ever since man sinned he has dreaded the appearance of any special messenger from heaven. Being as he is, conscious of guilt, he looks for judgment and not for mercy. When men violate human law, as a rule, they flee from justice and seek refuge upon some far distant shore, but at the appearance of a strange messenger, especially from home, they become uneasy, anxious and are concerned to know the object of his errand. "If thou be the Christ tell us plainly," said the Jews. To which he replied, "I told you and ye believed not." Like that wicked king of old, their thoughts troubled them. When Christ came to this earth, by the wicked God's pleadings had been despised, his counsel spurned and his warnings ridiculed. Man was in rebellion against his Creator. Having removed the law of God, he exercised power without limit, and practiced vice without restraint. The earth reeled and staggered as it was swayed by the mighty tramp of the wicked marching on to the day of death. But amidst all of the blackening scenes of vice and crime a strange messenger appears. The inhabitants of earth grow pale, they tremble, uncertainty, doubt and perplexity came over them. Multitudes gather about the strange mysterious messenger eager to catch the first sentence that falls from his lips, through which to read the design or purpose of his coming. Now listen, while Christ breaks the alabaster box with which he perfumes the world. Hear O heavens and give ear O earth, let the angels hosts lay aside their golden harps, while this strange, mysterious messenger reveals, unfolds and makes known the designs or purpose of his coming. Let us catch every word, every sentence.

Hark! he speaks! Listen: For God sent not his Son into the world to condemn the world, but that the world through him might be saved. For which glory be to God in the highest, shout it and wave it from every hill-top, that Christ came not to condemn the world but that the world through him might be saved. But hark! reader, me thinks that I see a poor sinner as he approaches this strange, mysterious messenger, bowing humbly before him. He inquires, Master, did you say that the world might be saved? did you mean that the door of salvation was now opened up, and that Jew and Gentile both alike are now invited to enter and be saved?

To which me thinks the strange messenger replied in words clear and plain. For "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." My father is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted by him. My Father sent me not to destroy men's lives but to save them. I am come to taste death for every man. I have come to give the prisoner hope, to set the captive free. I have come to offer the Samaritans living water, the Jews the living bread. In my name shall the Gentiles trust. And whosoever will may come and take the water of life freely. My Father sent me not to call the righteous but sinners to repentance. He that believeth and is baptized

shall be saved. The Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take of the water of life freely. Yes, poor sinner, I have come that you might have life and that you might have it more abundantly. Then come unto me all ye that labor and are heavy laden and I will give you rest. For he that cometh unto me I will in no wise cast out.

Like the poor samaritan woman who believed upon him, me thinks that I hear this poor sinner as he cries out, Lord give me this living water that I thirst not, neither come hither to draw.

Thus me thinks that I see him as he falls prostrate at the feet of this mysterious messenger, and from the very depth of his soul he cries out, O for this good news, this love, let rocks and hills, their lasting silence break, and all harmonious human tongues their Savior's praises speak. Based upon the universal atonement of Christ, a universal invitation is extended to all men to come to him and be saved.

Based upon a universal atonement, Christ issued a universal commission, "Go ye into all the world and preach the gospel to every creature." To whom? to me and my sort of folks only, to the special few who believe in every detail just what I believe. No, ten thousand times no, but to every creature. And with the promise that "he that believeth and is baptized shall be saved." Who is it that may be saved, just a special few who were born to be saved? No, the commission does not read that way. But it does authorize the preaching of the gospel to every creature with the promise that whosoever asketh, receiveth, to him that knocketh it shall be opened, to him that seeketh findeth. And he that believeth and is baptized shall be saved. Now, dear reader, I ask do you believe that Christ was sincere in extending this general offer of salvation? Do you believe that the triune God stands ready to make these promises good. If so why not avoid foolish questions and genealogies and contentions and strivings about that which we can neither make white nor black. Why not lay aside all sharp, cutting criticisms of our brethren who do not in every detail believe just as we do. Why not lay aside that spirit of intolerance that we sometimes read between the lines. And let us do with all our might just what Christ, our leader, commanded that we should do i. e. preach the gospel to every creature, leaving the results and the details to him who hath said I will never leave thee nor forsake thee. Our marching orders are to go into all the world and preach the gospel to every creature, and not fall out of line, find fault, complain, criticize and wrangle over details. Moreover we should bear in mind that in some of our veins it is possible for us to be honestly mistaken, that, perhaps, you and I are not the only wise and orthodox beings that there is upon this earth. And that all others who do not believe just what you and I believe are ignoramuses, unspiritual and are on their way to hell.

Reader, you remember that far back in the ages that there lived a great man by the name of Moses, this man thought somewhat upon

this line, but God revealed to him that he had seven thousand there who had not bowed the knee to Baal. The Holy Spirit said, "Let him that thinketh he standeth, take heed lest he fall." Christ, our blessed Savior has given us all pleasant and profitable employment. Therefore let us put our heads, hearts and hands together and let there be a long pull, a strong pull, and all pull together, until the teeming millions of poor, unsaved, dying men and women shall hear the great gospel mystery revealed.

That Christ came not to condemn the world, but that the world through him might be saved. For which blessed be his holy name.

Coffeerville, Miss.

Origin of Arminianism, What It Is and How Different from Sovereign Grace.

Possibly there are some Baptists who would like to know when and by whom Arminianism originated, or rather by whom it was formulated, for the Spirit of Arminianism has been in the world ever since the fall of Adam. Indeed, all men are natural born Arminians. I will quote from the writings of Rev. R. L. Dabney; D. D. of the Presbyterian church. He says: Early in the 17th century, the Presbyterian church of Holland was much troubled by a series of new school minority headed by one of its teachers and professors, James Harmensen, in Latin Arminius, hence ever since Arminians Church and State have always been united in Holland, hence civil government took up the quarrel. Prof. Harmensen (Arminius) and his party were required to appear before the State's General Congress and say what their objections were against the doctrines of their own church which they had freely promised in their ordination vows to teach. Arminius handed in a writing in which he named five points of doctrine concerning which he and his friends either differed or doubted. These points were virtually original sin, unconditional predestination, invincible grace in conversion, particular redemption and perseverance of saints. As the debate went on the differences of the Arminians disclosed themselves as being under a pretended new name, nothing in the world but the old semi-pelagianism which had been plaguing the churches for a thousand years, cousin german of the Socinian or Unitarian creed. Virtually it denied—

1. That the fallen Adam had brought man's heart into an entire and decisive alienation from God.

2. It asserted that God's election of grace was not sovereign but founded in his own foresight of the faith, repentance and perseverance of such as would choose to embrace the gospel.

3. That grace in effectual calling is not efficacious and invincible, but resistible, so that all actual conversions are the joint result of this grace and the sinners will working abreast.

4. That Christ died equally for the non-elect and the elect, providing an indefinite universal atonement for all—and—

5. That true Converts may and sometimes do fall away totally and finally from the state of grace and salvation, their perseverance

1900.

therein depending not an efficacious grace, but of their own free will to continue in gospel duties.

Let any plain mind review these five changes and he will see two facts. One that the debate about them all will hinge mainly upon the first question, whether man's original sin is or is not a complete and decisive enmity to godliness, and the other that this whole plan is a contrivance to gratify human pride and self-righteousness, and to escape the great humbling fact everywhere so prominent in the real gospel that man's ruin of himself is utter and the whole credit of his redemption from it is God's.

Well and truly said, and we see that the system of Arminianism has its foundation laid not in the sovereign purpose of grace, but in the free will of man. That man not being totally depraved can when he so wills it, and by some help from God, restore himself to the favor of God and thus secure his own salvation. It logically follows that as man has so much to do in securing his own salvation and God so little, that his continuance in a saved state depends not upon God's grace of which he has so little but upon his own free will in performing gospel duties, and failing in this he forfeits his salvation and becomes an apostate.

I submit that the system of Arminianism is logical and consistent throughout, but being utterly defective in its foundation, the whole system is defective. It is as a house built upon the sand. It is certain of nothing, has assurance of nothing, and secures nothing while its devotees stand in jeopardy every hour. It is like a Jack O'Lantern in a quagmire and whosoever follows its leadings is misled.

According to the plan of Arminianism it never was absolutely certain that any depraved child of Adam would repent and turn to God, for there is nothing back of it to make it certain and it was never absolutely certain that if any should so turn that they would continue so. The system robs God of his sovereign elective prerogative, will not let him decree the absolute certainty of the salvation of any of his creatures, nor allow him to bring to pass any eternal purpose without the consent of the sinner. With the system everything is conditional with man. Conditional election, conditional predestination, conditional regeneration, conditional glorification, all, all is conditional upon the turn the depraved will of man may take, while God is left to act in accord with the whims of his rebellious creatures. My! my, such thoughts were enough to cause any reverential mind to fly from such a system as from a death plague.

Need we wonder that Baptists who have stood the storms of tribulation for centuries, for thus unflinching fidelity to Christ should have held so firmly to the Bible doctrine of Total depravity. Eternal unconditional personal election, particular redemption, effectual calling, or regeneration by the Holy Spirit and the eternal security in Christ or final perseverance of the saints.

I submit that, like Arminianism, the system of Sovereign grace is logical and consistent throughout. The difference between

THE BAPTIST.

them is discoverable mainly in the foundation of each, the structure of each being in symmetry with the foundation.

We have seen that Arminianism has for its foundation not the sovereign purpose of God, but the volition of the human will, and depends upon that for success. It is salvation by works in whole or in part. Sovereign grace finds its foundation in the bedrock of God's everlasting love for his elect people whom he chose and gave to his Son in the everlasting covenant of grace, and depends upon that for success. It is salvation by grace from first to last.

Which of these two systems does the reader regard as the most scriptural, the most reliable and successful, and which the safest in the matter of the salvation of the soul, and to which would he contribute the most time and labor and money with the assurance of success among the benighted nations?

Which of these two systems extols and honors God and humbles man the most? I think I hear my Arminian Baptist brother reply: "Ah well, if I must choose between these systems, there being no middle ground between the two, I will take that of Sovereign grace." Then give me the hand of fellowship on the doctrine of the eternal unconditional personal election of God's people, and let us sing in adorning praise of our Sovereign God, Father, Son and Holy Spirit.

"Why was I made to hear thy voice
And enter while there's room
When thousands make a wretched choice
And rather starve than come.

'Twas the same love that spread the feast
That sweetly forced me in
Else I had still refused to taste
And perished in my sin."

O. D. BOWEN.

Ellisville, Miss., Jan. 15, 1900.

"Baptist Annals."

BY REV. Z. T. LEAVELL, D. D.,

Ever since this charming little book came before the public as a candidate for Baptist favor, it has been in my heart to write something about it for our state paper. And I thought surely I should be in time to commend it to THE BAPTIST yeomanry, who are the real Baptist aristocracy, of Mississippi at Christmas. Christmas has come and gone; but the book has come to stay and Christmas will come again. And Baptist Annals will be as valuable a gift then as now. The reader of a year hence, however, will regret that he has been for so long a time without the inspiration that comes to one from contemplating this great movement of Mississippi Baptists, unparalleled in any like period of their history.

Baptist Annals is something more than "annals" in the earlier sense of that word, although it treats of Baptist doings year by year. It is much more than a syllabus, indicating events in the sequence which the future historian must follow. The author does not use the "perpendicular pronoun," it is true; but, though coveting and seeking "impersonality," he is sensibly and visibly present all the while. He only proves thus the truth of

what has been so often said, namely, that no good writer can hide behind his work. His work is himself, and no man can hide behind himself. All the way I see my friend plainly; sometimes a smile lies on his face like the sunlight on a landscape; sometimes he is admiring, sometimes deeply anxious, sometimes bowed with sorrow, sometimes jubilant, and the book is all the better and more interesting from the fact that the author is visible. Altogether, it comes to one as a faithful historical silhouette, in which the things that are told, suggests well nigh all that was done. For this reason I spent several evenings in reading it through; and I shall read it again. Here and there it told of things that drove the iron into my heart; then I could see men, who loved each other only less than they did God's truth, wrestling like athletes for victory on the floor of debate; and a little later, perhaps, these same men, standing together, hand in hand, on the mount of transfiguration, resulting in the glory of him for whom they had toiled. At all these points I had to pause and let memory fill in the details; and as it did so, not seldom, while thinking of the men and their deeds, my heart would say, *O nomina, clara et amata semperque admiranda!*

I do not mean to say that the book, excellent as it is, is above all criticism. There are a few statements which, if modified, would, I think, convey a more correct impression; but these are very rare. And it strikes me that the author is somewhat too pendent; for twenty-two years he moves with velvety tread among Mississippi Baptists, says pleasant things of them all and leaves them in high feathers with themselves. These same men, in this tremulous period of development, sometimes because almost riotous, criticised one another vigorously, withstood each other to the face in their zeal for the common cause. There is only one place on earth where fifty thousand Baptists can live together in peace for twenty years, and that is the graveyard.

The English of Baptist Annals is clean and pure and sweet, a marvel of beauty of expression. I have rarely seen a book of the same size with fewer blemishes of style. The most exacting reader could hardly find half a dozen places where he could suggest a change of structure that would make a genuine improvement.

I hope my friends will buy the book now and read it, without waiting for Christmas to come again. And I should be delighted if the author would turn historian now and give us in his own attractive way the detailed story of these twenty-two years, which must always be replete with interest for those who hold our faith.

J. L. J.

Purnell Place, Jan. 20, 1900.

Nature seldom makes a fool; she simply furnishes the raw material, and lets the fellow finish the job to suit himself.—Josh. Billings.

Nothing can work me damage, except myself; the harm that I sustain, I carry about with me, and never am a real sufferer, but by my own fault.—St. Bernard.

Our Pulpit.

Why Men do Not Attend Church Services.

BY J. A. LEE.

That this is one of the most important questions that confronts the religious world, is evident from the space it is occupying in the columns of our religious papers, and journals.

It is estimated that there are ten million men in the United States that are not connected in any way with any church, and that nine-tenths of the people who do attend religious services are women.

If this be a true statement of things the condition is alarming, and I believe it can be demonstrated by any pastor or member, who will make the test at their regular Sunday services or at prayer-meeting. For every effect there must be a cause, and for this shameful effect there must be a cause, and one of sufficient magnitude to enlist the interest of every Christian, that it may be found, and in the name of God whom we serve, be removed.

"I believe the reason why men do not attend church is because they do not want to. Now the reason why they do not want to, is the thing that should claim our attention. There may be many secondary causes for this; but I believe the chief cause lies at the threshold of the professed Christian world. I am conscious that there are many things attributed to the religious world that are untrue. But for this, I believe she is largely responsible. To assert a thing without attempting to prove it, is wrong, not to say cowardly. So I will proceed to give some reasons why I believe we are responsible for this calamity.

First—conformity to the world—the tendency on the part of many professed Christians to meet the demands of the world, and conform to its ideals and methods is hurtful to the world, the individual and the church. We would do well to ponder the words of Paul to the Romans: "And be not conformed to this world, but be ye transformed by the renewing of your minds."—Rom. 12:2. The world expects, and justly so too, that there should be a marked difference between the church and the world, and failing to find this, many turn away in disgust. Now we will call attention to some things in which many professed Christians conform to the world. First—In the literature they read. By reading the literature furnished by the world many Christians render themselves powerless to converse with the unbeliever on subjects that would help him to a higher life. The world expects the Christian to know something about the Bible, and when it finds they are as ignorant as the unbeliever, it says: "Well, we are equal," and so they are. Second—Many Christians conform to the world in their associates. The professor and the non-professor meet at the card and wine table, in the ball-room; at the theatre; in the saloon; at the race-track, and many other places where a Christian ought never to be seen. The world sees this and concludes that if this is all that religion does for people, it does not want it; and having lost confidence in the ones with whom it has thus associated, it has no desire to attend services

where they may be found. Third—Many conform to the world in the language they use. They take the name of God in vain; and use all kinds of slang phrases, and this they do in the presence of the unbeliever, who justly concludes, that he has a much reverence for the name of God as the Christians, and so many are disgusted and turn from religious services.

Fourth—There are also quite a number who conform to the world in the matter of dress. I do not object to people wearing good clothes when they are able; but to wear them at the expense of some one else, and at such time and place as to prevent some one else from doing his or her Christian duty, is sinful in the sight of God. What I mean is this: We should not make Sunday a show day to parade our good clothes, and thus prevent our poorer neighbors and their children from attending Sunday School and church services. How Christ-like to see a godly man or woman, who is able to wear the finest in the land, dress in a simple manner, and call by for their poor neighbors, and invite them to services, or to dress their children in plain clothes, that their school and classmates may not feel humiliated. Reader, wear good clothes if you are able; but for the sake of some one else, who is not able, do not wear them to religious services.

I believe there are hundreds of men, who are so financially pressed, in keeping their wives and daughters dressed in keeping with the demands of the times, that they have become disgusted and drifted away from the house of God.

2. The financial pressure that has been on for several years. That this has had much to do with many men not attending religious services is evident. Along with the increased demands in the social, political and business life there has come, of necessity, an increased demand in the religious life. This age demands finer church houses and a different class of preachers to be paid better salaries; objects of charity have increased. The mission interests have increased; (For which we thank God) and many other things that demand our time and substance. Now, the way this financial trouble has kept men from attending services is this, man in his ignorance and weakness shrinks more from the criticisms of man than he does from God, and rather than be criticised by his fellow man, he meets his social, political and business demands at the expense of his religious interests. This he knows to be wrong and feels so humiliated over the matter, that he allows his wife and children to do his church going, and in many instances he puts a financial limit on them, saying: "this far and no further with money matters.

3. The manner and method of our present day preaching.

From the conduct of many of our preachers and their congregations, one might reasonably conclude that Paul's prophecy in his second letter to Timothy is being fulfilled. Hear the prophecy: "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heep to themselves teachers having itching ears. And they shall turn away their ears

from the truth, and shall be turned unto fables." 2 Tim. 4:34. The world cannot stand doctrine, and it demands something more pleasing to its more worldly spirit; and sad to say, many preachers desiring popularity have yielded to the demand and have turned unto fables. "Shame on the preachers who tremble before a worldly-minded congregation and turn from the simple gospel unto fables. Brother preachers, you have the highest commission on earth, and are under the protection of the greatest government that was ever known, therefore preach the gospel in love, regardless of the fear or favor of man, and verily thou shalt be fed. The Apostle Paul is an example to us just here. The burden of his preaching was: "Christ Crucified." "I am determined to know nothing, save Christ and him crucified." In Athens he preached the true God and caused the heathen to tremble. Before Felix he reasoned on righteousness, temperance and judgment. Before Festus, and King Agrippa, he shunned not to declare the whole truth. I believe fully one-half of the present day preaching is done with regard to man rather than to God. Many preachers act as though they were debtor to man for the future, and wholly dependent on him for the present. This may be a pessimistic view of the matter, but it is the way I see it now.

4. Just one more thought. The manner in which some of our very learned men treat the Bible, has much to do with this condition of things. To many the Bible is not that Holy God-given, inspired Book that it once was, but is filled with errors and mistakes, etc. If this thought and feeling could have been confined to that class of men whom, "Much learning hath made mad," it would not have amounted to much, but a class who are mad for the want of learning and judgment, have taken it up, and have been the means of disgusting many a good man, causing them to drift away from public services. The learned Prof. George B. Foster, who occupies a chair of Theology, in the Chicago University, who read a paper before the Minister's Conference, said: "No one now believes in the doctrine of inspiration." This is only a sample of the many shameful and silly things that are being said about God's Word, and when men who have been taught from infancy to believe in the inspiration of the Bible, see and hear such things from our learned men they are disgusted and refuse to attend services where it is used. Now, may the Lord awaken a kindred thought in some other minds, and arouse us all to our duty along this line.

STRANGE! STRANGE!

What means the publication in THE BAPTIST of the names of churches that have paid their pastors for 1899? Does it mean that honesty among our Baptist churches is so scarce that when one of them pays an honest debt it is so remarkable that it deserves to be published to the world?

While the subject of honest churches is up, please publish to the world that the undersigned has been the pastor of twenty-three churches during his ministry of twenty-seven years, and that every one of them paid every dollar promised him. And that the Ellisville, Sandersville and Laurel churches in Mississippi, and Slidell church in Louisiana have paid their pastor for 1899. O. D. BOWEN. Ellisville, Miss., Jan. 15, 1900.

January 25.

1900.

God's Call to Consecration.

BY E. L. WESSON.

Every impulse of the human heart to be better, to please God, to do good for the day of God is the result of God's call, or divine influence upon the soul. It is the voice of God speaking to the conscience which creates the desire to be better. Man enjoys sin and is satisfied with worldly pleasure till God speaks to his soul of higher and better things. It is God who calls the sinner to repentance, and calls the repentant one to faith, and the believing one to obedience; and it is God who calls his children to a life of consecration. Note that God calls, but does not force; he draws, but does not compel; therefore the sinner may resist the call to repentance and faith, the believer may resist the call to obedience, and the children of God may resist the call to consecration of self and substance to God's service. In every step from nature to grace, and from grace to glory, our duty may be expressed in the one sentence: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). We should not try to go ahead of the Divine guide, but ever follow. Wait for his voice to speak to the soul then yield ourselves willing subjects to his will.

Now let us pass by every other point suggested and come directly to God's call to consecration. In the simplest words possible consecration means the presentation of the entire self to God, just as we are and with all that we have, to do what we are convinced he would have us do, humbly and willingly, regardless of the cost to us. You find this idea in the 32 chapter of Ex. where Moses directed the Levites who came to his call to consecrate themselves to God for service. There was a hard task before them and they needed for its accomplishment an unreserved surrender, or giving up, of self to God. The same idea is expressed in Paul's statement: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) This is a complete—as near as imperfection can—giving up of self to God.

This is what is needed now on the part of Baptists. We have yielded to the call to repentance and faith, and have received the consciousness of acceptance with God through our Lord Jesus Christ, and we have honored the call to obedience, in submitting to the ordinances of Christ, but many are standing right here, seemingly deaf to the same loving voice which called them into grace as it calls them now to consecration. Will you notice in Exodus 32 that Moses asked "who is on the Lord's side?" and the Levites lined up. Then he said: "Consecrate yourselves this day to the Lord." Baptists have lined up as on the Lord's side. How many have obeyed the call, consecrated yourself to God? Present your body a living sacrifice to Him. Oh! what a wonderful change it would make in Baptist churches and missions if the great body of Baptists would yield to the call to consecration as heartily as they have yielded to the call to repentance faith and obedi-

THE BAPTIST.

ence to the ordinances of Christ. When a people consecrate themselves to God it is wonderful how much they can do and how much they can give. Read in II Chron. 29th chapter, of how the people consecrated themselves to the Lord under Hezekiah, and of the results which followed. There was joy. There was liberality. There was sacrifice. There was giving till they had too much. Did it make them poor? Read the 31st chapter and see. The priest said: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have left plenty; for the Lord hath blessed the people." (v. 10.)

What we need is real consecration. Why is it that we are so slow to yield to that voice which says give up all to God, present the very body—imperfect as it is—a living sacrifice to Him, when we know how precious it was to yield to his call to believe and rest the soul in Jesus' love? I ask, why is it? Yet I believe I know. It is first, because we fear the cross we may have to bear, the sacrifices we may have to make. It is second, because so many of us feel unworthy even to offer ourselves to Him for service. Many a heart to day is longing to surrender entirely to God, body, soul and strength, with all earthly possessions but the consciousness of unfitness for his service holds it back.

Christian, it is God who calls to consecration; it is God who says: "Present your body a living sacrifice, holy—(i. e. from a pure motive) acceptable unto God," and he would not have said it had he not wanted you to do it. He knew our nature before the words were written and he would not have called for our consecration—imperfect body and all—had he not have seen how he could glorify himself. It is our duty to present ourselves to God with the assurance that the sacrifice is acceptable to him, and say from the heart: "Here Lord I give myself to thee, it is all that I can do."

Thus given up to God, conscious that you are his by creation, his by redemption, his by regeneration, his by preservation; and his, on your part, through faith in Jesus Christ as your Savior and a voluntary giving up of self to him, your soul can rest in his love and his care; and there will come to your heart a joy in his service which you never knew before. One of the most impressive expressions Paul ever wrote was that statement concerning the churches of Macedonia, where, in telling of their liberality in affliction and poverty, he said: "They besought us with much intreaty that we would receive the gift and take upon us the fellowship of ministering to the saints. And this they did not as we had expected, but first gave their own selves to the Lord, and unto us by the will of God." Giving themselves to God with all they had, they felt they were only stewards of God's property, therefore their joyful liberality in the midst of affliction and poverty. Oh for that consecration that will make serving God a joy, even though it be giving of our scanty store. Since we are directed to pray the Lord of the harvest to send forth more laborers, would it not be well to pray Him to work in us by his Spirit a real consecration of all we have to Him? Sardis, Miss.

CASTES.

A church that recognizes castes, or different classes in its membership, high and low, rich and poor, serves as well as any institution of capital or labor to effect division between the classes.

It is a very serious matter if the church has thus come to be recognized as the line of social distinction between the rich and the poor, the learned and the unlearned.

If the people have this opinion of the church it is a great misfortune.

"In the house of God, which is the church of the living God, the pillar and the ground of the truth," it should ever be true that in it—"The rich and the poor meet together, for the Lord is maker of them all."

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

L. R. B.

GULFPORT.

Let the brethren throughout the State keep on sending money to Bro. L. E. Hall for the Gulfport church. He has received some valuable help from several Women's Mission Societies. It will be highly appreciated if others will send contributions. There is no better place in the State just now to put money than into a church house in this important town on the coast. Let everybody respond at once and thus set the work of building going immediately. The man who never gives to the cause of Christ, may persuade himself that he is all right, but neither the Lord nor His people will believe it. Let profession, possession and performance go along together.

J. N. McMILLIN.

Hattiesburg, Miss. Jan. 20, 1900.

Our Financial Plan.

At a recent business meeting, our church adopted the envelope system for collecting money for all purposes. There will be collection taken once every month for some department of the work fostered by Mississippi Baptists. The first quarter of the year will be Foreign Missions, and there will be two collections; one in February and one in March. There would have been three, but we did not get the plan going in time for January. The second quarter will be given to State Missions, and there will be three collections. The brethren seem hearty in support of the plan, and we hope to train our people in systematic giving. Though we have our church building on hand we will press our general work just the same as if we were not building. Good congregations, and 170 in Sunday school last Sunday.

J. N. McMILLIN.

Hattiesburg, Miss. Jan. 18, 1900.

An old woman, whose husband was ill, sent for the doctor. He said: "I will send some medicine, which must be taken in a recumbent posture." After he had gone the old woman sat down, greatly puzzled. "A recumbent posture—a recumbent posture!" she kept repeating. "I haven't got one." At last she thought, "I will go and see if old Mrs. Smith has one to lend." Accordingly she went and said to her neighbor: "Have you a recumbent posture to lend me to put some medicine in?" Mrs. Smith, who was as ignorant as her friend, replied: "I had one, but to tell you the truth, I have lost it." —Exchange.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The State Historical Society will meet in Jackson Thursday, Friday and Saturday, February 1, 2 and 3, respectively. An elaborate and interesting program has been arranged, and papers on topics of local interest will be read by distinguished scholars. Arrangements have been made with the railroads by which those who attend the meeting can secure a rate of one and one-third fare.

It is an impressive and suggestive coincidence that the law-makers and the press are assuming a very bold attitude towards mob violence. The *Commercial Appeal* has expressed itself several times recently in unmistakable terms against this enemy of law and order. On the 20th inst. a bill was introduced into the National House of Representatives providing that "all parties participating, aiding or abetting in such affairs, are made guilty of treason against the United States government, and subject to prosecution in the United States courts."

The honored Governor of Mississippi, in his recent inaugural address, took very advanced grounds relative to this growing evil. Every Christian should on all occasions discourage mob violence, however great the provocation. In our "land of the free and home of the brave," almost anything may culminate in death at the hands of a mob. Recently, in a sister State, a negro declined to be vaccinated. The officers of the law went out after him and arrested him, and, as they were going on to town, met two of the negro's brothers, who killed both of the officers. Then a mob was formed to bring to a speedy death the murderers. Failing to find them, and finding him who had refused to be vaccinated, the mob peremptorily swung him to a limb, where he expired in a few seconds. Nothing obtains in a mob but the frenzied passion of anger.

THE BAPTIST.

Nota Bene.

Will not every Baptist in Mississippi note the fact that Rev. Z. T. Leavell, and not Rev. T. J. Bailey, is the Treasurer of the Convention Board. Please send money intended for the Treasurer of this Board to him, at Jackson, Miss.

The date printed opposite your name on right hand upper corner of your paper shows the time to which you are paid up. Please examine these dates, and, if there is anything wrong about them, notify us, and we will take pleasure in making everything satisfactory.

Do not forget our effort to put THE BAPTIST on a cash basis. Possibly you could help this matter.

There is no certainty about getting articles in that reach us as late as Wednesday morning. We set up a good deal of matter on Wednesday, but if several articles come in Wednesday morning, some of them will necessarily be left over for some other issue.

We again request those who write for us to remember that we still have on our copy hook several long articles. Some of them are beginning to look dusty and old. Brethren, for the sake of the cause, please be brief and pointed. Brief articles are usually read; long ones scarcely ever.

A Constitutional Amendment.

Section 183, State Constitution, provides that counties, county judicial districts, cities or towns shall not take stock in or donate or appropriate to railroads or manufacturing enterprises.

Capt. N. B. Crawford, of Atlanta, Miss., has introduced a bill to amend this section by substituting the following:

"The Legislature of the State of Mississippi shall not authorize any county or county judicial district, city or town to become a stockholder, or donate or appropriate to any company, corporation or association, unless a majority of the qualified electors voting in such county, county judicial district, city or town, at a special election or general election to be held therein, shall assent thereto; nor shall any bonds or other evidences of debt be delivered to any company, association or corporation until the railroad or factory shall have been built and in running order to or at the point designated in the law providing for the election before referred to; nor shall the stock taken, or amount appropriated, be greater than ten per cent. of the assessed valuation of the property, real and personal, owned by the tax-payers living in said territory."

It occurs to us that this bill is both reasonable and just, since it does not undertake to compel any county or town to take stock in any company or corporation, but simply opens the way for them to do so if they choose. There might be cases in which this privilege would mean the development of some county or district, or the rapid growth of a town by the establishment of manufactures or other important interests.

The day of diligence, duty and devotion leaves us richer than it found us—W. E. Gladstone.

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

The failure of Dr. W. T. Lowrey to attend the church dedication service at New Albany on the 21st inst., was quite a disappointment to the New Albany saints and the surrounding Zion. Our people love Dr. Lowrey.

A few cases of measles—four at this time—disturb the usual equilibrium among our College girls. The disease seems to be in a very mild form, and is not likely to interfere seriously with the school's progress.

The new Hernando pastor, Rev. R. L. Banyard, late of Wisconsin, is said by those who know him, to be a good preacher, sound in doctrine. Welcome, Bro. Banyard; may the Lord prosper you abundantly and give you souls for your hire.

Extend our unanimous congratulations to Hillman College folks. It is a pleasure to hear of its rapid growth and bright future prospects. Our people are highly emulative but envious not in the least.

Miss Laeta Durham—now teaching at Olive Branch—is greatly missed by her home folks at Blue Mountain. She is a faithful Sunday School worker and untiring in Mission gatherings and in all charitable enterprises. She is especially helpful in seasoning our "Chow-Chow" for THE BAPTIST, which she dearly loves.

State Line Baptist Church and S. S. at Olive Branch, Miss., through the efforts of Bro. J. A. McCargo, raised \$25.75 for the Baptist Orphanage, recently.

The same church reports through Deacon R. W. Flinn about \$30.00 for Foreign Missions. A club of ten has been forwarded from this church to the Foreign Mission Journal for 1900.

The young people of Olive Branch school and community have organized a Christian Culture Society.

Pastor J. L. Sproles delighted his new charge at Mt. Zion church, Independence, Miss., with two of his excellent sermons on Saturday and Sunday, 13th and 14th inst. Bro. Sproles is a good preacher as well as a good pastor, say those who know.

Bro. S. A. Wilkerson and wife, nee Miss Laura Aven—a graduate of B. M. F. C.—are at home in the parlor at Byhalia, now. They have made a highly favorable impression upon the people, and are likely to accomplish a great work.

A lady friend who is an experienced S. S. teacher, and otherwise well qualified to judge such literature, says of Arnolds' Practical Sabbath School Lesson Commentary, "It is recommended by many of our leading ministers and is doubtless as comprehensive, or nearly so, as Peloubet's Notes." It is sold at 50 cents per copy.

You've plainly writ,
Sound truth in it,
"The Church Ahead,"
As you have said,
Is needing fire,
Dear Joseph Dyer—amen and amen.

Some people pay so much attention to their reputation that they lose their character—Graham "Sun."

1900.

Sunday School.

LESSON FOR JANUARY 28, 1900.

BY W. F. YARBOROUGH.

THE BAPTISM AND TEMPTATION OF JESUS—Matt. 3:13-17. (Read Luke 3:21, 22; 4:1-13.)
GOLDEN TEXT.—This is my beloved Son in whom I am well pleased. Matt. 3:17.

The Baptism of Jesus is Matthew's transitional link from the ministry of John to that of Jesus. His baptism was the first act of our Lord's public ministry and was in some sense an induction into his Messianic office, while his forty day's experience in the wilderness was in the nature of a preparation for his ministry.

EXPLANATORY.

John forbade him. Jesus had done no sin to be repented of, and John saw no need to administer the baptism of repentance. It is not probable, from John 1:33, that the Baptist knew that Jesus was the Messiah at this point, but he must have known something of his sinless character, and, was therefore hesitating to baptize him.

It becometh us to fulfill all righteousness. This was Jesus' reason for the baptism he asked at John's hand and which led John to administer the rite. He meant by it as Dr. Broadus says, "It is proper for us to do what would be right for others." He makes himself one with his brethren, thereby putting himself under the obligation to complete or fill to the full all righteousness. We are hardly warranted in saying that he meant to refer in this expression to the atonement.

When he was baptized. From the meaning of the word baptize and the preposition "out of" used by Mark (1:10), there is scarcely a scholar of any standing who questions that Jesus was immersed in Jordan. The Greek preposition in Matthew may be translated "from", but not so in Mark. From the combined narratives of the Evangelists, the inference that Jesus was immersed is as natural as the inference that a boy has been in the water when he is said to have been swimming. The remarkable incident of the baptism was the cleaving of the heavens, through which, the Holy Spirit in the form of a dove, came down and rested on Jesus. Probably only Jesus and John witnessed this. In fact we have no record that there were any others present. Luke said this occurred while he was praying. Henceforth the Spirit was to abide with him, enabling him to perform signs and miracles. Observe that the Scriptures attribute his miracles to the Spirit in him rather than to his essential divinity.

Voice from heaven. This was the Father's voice of approval bearing testimony to his delight in his well beloved Son. Thus Father, Son and Holy Spirit have part in this memorable transaction.

Led up of the Spirit. Under the influence and guidance of the Spirit who had descended on him, Jesus went into the wilderness to be tempted by the devil. The plain meaning is that the temptations were in accordance with the divine purpose.

To be tempted. I. e., to be tested. Temptation is a testing of character whether the

THE BAPTIST.

motive be good or evil. Of course, in this case, there are questions which are enshrouded in mystery and which can never be satisfactorily explained. We should remember, however, that the temptations were perfectly natural, but were suggested from without and not from within. This is the essential point of difference between the temptations of Jesus and our own. Plummer well says, "the force of a temptation depends not upon the sin involved in what is proposed, but upon the advantage connected with it." It is possible, for one who does not yield, to feel this force even more strongly than one who immediately tries to seize the advantage. From this point of view we can see that Jesus was tempted in some real sense.

The devil. There was no doubt in Jesus' mind that the devil was a real person. He constantly referred to him as such. Whether visible or invisible in these temptations he was really present making his suggestions of evil. It was the fact of his presence, and not the form that made the temptations so real. It would not destroy the force of the temptations could it be proved that Jesus was sitting in one place during the three distinct assaults of Satan. There is no mountain known to geography where all the kingdoms of the world could have been seen in a moment of time. We have no desire to eliminate the supernatural, but to our mind, the temptations could be just as real without taking every detail in a literal sense. All of these things might have been suggested to the mind of Jesus without his actually being present in the various localities referred to.

If thou be the Son of God. Satan's first effort, as in Eden, was to insinuate a doubt as to God's word. God had said at the baptism "my beloved Son." Satan would use this sonship to lead Jesus to make an unwarranted use of his divine power, in satisfying appetite in itself innocent. Should this power be withheld then he would argue that Jesus could not be the Son of God.

Take him up into the holy city. It was an expectation of the Jews that the Messiah would appear suddenly, in the midst of the worshipper with some miraculous demonstration, and thus obtain a recognition, which seemed so necessary to the success of his work. This was the form of the second temptation. The sin of yielding would have been presumption of the rankiest kind. God never promises to protect his children when they needlessly expose themselves to danger. Satan misquoted Scripture and that out of its connection.

The kingdom of the world. Jesus came to set up a kingdom. His people expected it. The divine plan was contrary to that expectation. Jesus saw this and understood that his work would be a failure from the world's standpoint if pursued according to the divine plan. To adopt worldly methods would insure success so far as earthly glory is concerned. The temptation was to yield to such methods suggested by Satan. The naturalness of the temptation lay in Satan's appeal to the natural desire for power over men.

In each case the tempter was thwarted by Jesus' perfect knowledge of Scripture. When we can say "it is written" to all Satan's

darts we will vanquish him as completely as did our great exemplar.

TOPICAL.

1. Jesus has set us an example in obedience. If he who did no sin felt it proper for him to fulfill all righteousness, how much more becoming is it in us to obey God's commandments even though inconvenient and unpopular. If we could make God's will ours, as did Jesus, we could have visions of God's Spirit coming upon us and hear voices inaudible to others approving our conduct.

2. If the only perfect man was so sorely tempted we need not hope to escape. We may expect such conflicts after seasons of spiritual exhaustion. Especially may young converts look for Satan's attacks soon after making a public profession. Their subsequent strength to resist will depend much on their success in their first great trial.

3. Temptation is not restricted to locality. Satan comes to us in the solitude of the country, in the crowded places of the city, in the sacred precincts of the sanctuary, and even in the planning our work for the advancement of God's kingdom.

4. Being full of the Spirit, engaged in God's work and surrounded by holy associations, do not exempt us from the tempter's assaults. Indeed the more active we are against Satan and his cause the more opposition we may expect from him.

5. In our temptations we may count on the sympathy and help of our great High Priest who was tempted in all points like as we are. Wescott: "Sympathy with the sinner in his trial does not depend on the experience of sin, but on the experience of the strength of the temptation to sin, which only the sinless can know in its full intensity. He who falls, yields before the last strain."

Sardis Baptist Church.

WHEREAS, The close of the year 1899, terminates the pastoral relation between our dearly beloved pastor, Dr. A. A. Lomax, who has served us so faithfully and so ably for the past four years, and

WHEREAS, In parting with our dear Brother we desire to give some expression of the tender chords of affection that bind us to him, therefore, be it

Resolved, That it is with feelings of deep sadness that we part with Bro. Lomax as our pastor, and no inducement could make us willingly consent for him to leave us, except that we believe it is better for the success of the cause of Christ in our midst that we should have resident pastor, which, owing to present arrangements Bro. Lomax could not well become.

Resolved further, That we regard Bro. Lomax as one of the ablest and best preachers in the State, a man of extensive learning, fervent zeal, deep piety and great eloquence, and above all, a man who by his kind and lovable characteristics draws others to him and binds them with the strongest and tenderest chords of love.

Resolved further, That these resolutions be spread upon our minutes and a copy furnished THE BAPTIST and our county papers, with request to publish.

The foregoing resolutions are unanimously adopted in Conference, by a rising vote.

The Home.

"Let'er Go Galliger."

I read somewhere this stanza of classic poetry:

"Bryan O'Lynn, his wife and his mother
They all got on to an old bridge together
The bridge it fell through and let 'em all in
'We'll find land at the bottom,' said Bryan O'Lynn."

I read in another book these words:

"Take no thought for the morrow, for the morrow shall take thought for the things of itself."

The practice in the one and the precept in the other seem, at first sight, something alike, and yet I believe they are not the same.

I cannot help believing that Mr. O'Lynn and his family were not model citizens.

I am haunted with the fear that the shoes of the aforesaid 'Lynn were not polished; that his facial beauty was suffering for the lack of a shave. I don't believe his nails were clean. I have no doubt his teeth needed brushing. His linen was not clean, and I fear his language was not.

I hesitate to express my opinion as to the mesdames O'Lynn. If I should do so I would probably guess that had you slipped into the house while they were standing on the bridge, you might have found hair left in the comb, and some in the brush which was not put in by the manufacturer. There is water left in the bowl, and at some critical points on the lines of Mr. O'Lynn's garments the buttons are not at their posts.

I say, I do not believe they are the people contemplated in the precept because of this same book I read: "Do with your might, what your hand finds to do. Work while it is called to-day, the night cometh when no man can work."

No time to be standing on the bridge. Hurrying Time cries: "Cross it, cross it, ere it fall, and conquer the lands beyond."

The devil says: "Let'er go Galliger." God says: "Subdue the earth, and have dominion over it."

I looked through the records to find the work of Bryan O'Lynn. I found mountains tunneled, but not by B. O'L.

I found forests conquered, but not by B. O'L. Cities builded, but not by B. O'L. Matter awakened from its inertia; force bridled and controlled. The continents bound together with bands of

brain, and the utmost world's poised on the palm of Reason.

I found recorded the names of men who did these things; but the page blazed not with the name of Bryan O'Lynn.

A. H. ELLETT.

Blue Mountain, Dec. 23.

John A. Broadus in Camp.

A GREAT SERMON.

A Mr. Will T. Hale, writing in a Methodist paper, "The Children's Visitor," says: "I especially recall a sermon I heard him preach at Gen. Gordon's headquarters about sunset on the evening of the Confederate Fast Day. He preached four times that day," he continued. "Gen. Gordon had sent around by special couriers notice that Dr. Broadus would preach, and there was an immense crowd, probably five thousand, in attendance. Gen. Lee, A. P. Hill (an old schoolmate and special friend of Dr. Broadus), Ewell, Early, and a number of other generals were there, while all through the crowd the wreaths and stars and bars of rank mingled with the rude garb of the private soldier, and the vast sea of upturned, eager faces, as the men sat on the bare ground, made a scene not easily forgotten."

"The songs—simple old hymns containing the very marrow of the Gospel—were sung 'with the spirit and the understanding,' and stirred every heart. The reading of the Scriptures, and the appropriate, fervent, melting prayer, such as only John A. Broadus could make, were all fit preparations for the sermon. The text was Proverbs 3:17: 'Her ways are ways of pleasantness, and all her paths are peace.'"

"I have heard him preach from that text several times, but never with the pathos and power that he had that day. He caught the vast crowd with his first sentence, and held and thrilled and moved them to the close of the sermon. There were times when there was scarcely a dry eye among those gathered thousands, and all through the sermon 'something on the soldier's cheek washed off the stain of powder.' It was touching to see the commander-in-chief and his great lieutenants and other officers, the very flower of our Confederate chivalry, mingling their tears with those of 'the unknown heroes' of the rank and file—men who never quailed in battle, trembling, and not ashamed to weep, under the power of the simple preaching of the glorious Gospel of our Lord

Jesus. At the close of the service they came by the hundreds to ask an interest in the prayers of God's people, or profess a new-found faith in the Lord Jesus Christ."—*Baptist Argus*.

"Boyhood in the South."

Constant and free intercourse from early childhood to mature years developed between the young white masters and their black companions a bond of sympathy which not even the abolition of slavery has wholly broken; and these ties of real affection between boys of both colors, between the white girls and their black maids, between the very young white children and their black "mamies" and nurses, ought to be a sufficient explanation of that wonderful loyalty of the slaves to the defenceless women and children left on the plantations during the Civil War.

In the fall season there were "corn shuckings," when the negroes from adjoining plantations met, first on this place and then on that, and shucked the great piles of corn, singing as they worked. When the work was finished at night, they seized the young white master of the place, and hoisting him on their shoulders, bore him triumphantly around the premises to the great supper-table, still singing their "corn songs."

On the Fourth of July the great plantation barbecues marked the day for the darkies. The entire expenses was, of course, borne by the master. The negroes, old and young, male and female, assembled and roasted whole carcasses of pigs and lambs and kids, ending with a frolic of strange games and dancing at night.

The great holiday of the year was the "Chris'mas time," as it was then called. At this festive occasion there was scarcely any restriction put upon the slaves; no limit to the liberties they were permitted to take with "ole marster" and "missus" and the younger members of the household. The excited darkies felt at liberty to creep silently into "the white folk's house" at earliest dawn, and often before the dawn, on Christmas morning, and startle every member of the household by shouting, "Chris'mas gil', ev'ybody!" and all responded with some present.

I have never known any one, white or black, who had any idea of the authorship of the strange songs the negroes used to sing. I recall one of their dancing songs, to the rhythm of which they kept time not only by the shuffle of feet,

but by the patting of their hands:

Corn-stalk fiddle
An' er shoe-string bow;
Frog in de middle,
But he can't jump Joe.

This was the solo, sung by a male or female dancing alone in the centre of a great circle; and then all join hands and danced around the central figure, repeating several times over:

Frog in de middle,
But he can't jump Joe;
You'll nebbber get out
Till you jump Jim Crow.

Many other stanzas of equal merit followed.

Another dancing song was sung, two lines by the male dancers, and then two by their female partners. First the men sang:

Hop light, ladies, de cake's all dough;
Nebber min' de weather, so de win' don't blow

To this the feminine response came:

Hop light, brudder, an' hop jes' so,
Nebber min' rockin' de heel an' toe.

And the fiddle screeched and the banjo twanged as the darkies swayed and whirled.—*Gen. John B. Gordon in The Youth's Companion*.

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AGENTS WANTED.—Everywhere, to sell "The Official Life of Dwight L. Moody," the great evangelist and most marvelous preacher of modern times. A bonanza for agents; complete canvassing outfit sent, postpaid, on receipt of ten 2-cent stamps; most liberal terms; credit given; freight paid.

THE HOEY PUBLISHING CO.,
Jan. 11-41 Chicago, Ill.

The Pill that Don't GRIPE. 50 Pills 25c. Ask for Grove's Painless Liver Pills.

I Did Not Understand.

Because I did not understand
Her little ways,
I let life's best slip from my hand
In the old days
I did not understand.

Her subtleties of thought and speech,
Her finer sense,
Her maiden-like reserves, seemed each
Cause of offense;
But I did not understand.

Some answer to her wistful gaze
When she was sad,
A tender word, a little praise,
Had made her glad,
But I did not understand.

I failed to read the shy regard
That lay below
Her timid eyes, and so was hard;
I did not know;
I did not understand.

But when I saw the wonder rise
Of love that grew
And deepened in her dying eyes,
Oh, then I knew:
Too late to understand.

The elusive, eager soul below
That look sedate,
The passionate tenderness, I know
Too late, too late;
Oh, now I understand!

—*Boston Transcript*.

Richard Harding Davis' New Story.

Lo Lettre d'Amour is one of the best love stories Richard Harding Davis has written. The scene is laid in London and characters are beautiful American girl, her mother, a wealthy young Harvard man, and a violinist of the Hungarian Orchestra. The illustrations are by Howard Chodler Christy. La Lettre d'Amour is the leading story in the Midwinter Fiction Number of the *Saturday Evening Post*, which will be on sale January 5th.

Resolutions.

Adopted by Baptist Ladies' Mission Society, Booneville, Miss.

WHEREAS, It has pleased God to call from our midst our beloved sister, Mrs. Valine Simmons, and,

WHEREAS, She was faithful in the discharge of her duties as a member of this society, and,

WHEREAS, She shall be greatly missed by us, therefore be it

Resolved, That we do emulate those virtues found in Sister Simmons; and be it further

Resolved, That we extend our heart-felt sympathy and condolence to her family and kinsmen in this sad bereavement, and be it further

Resolved, That a copy of these resolutions be spread upon the minutes of this Society.

MRS. ZOU SMITH,
MRS. R. W. WHITESIDES,
MRS. E. W. WALTON,
Committee.

Jan. 15th, 1900.

A Word From Brother H. Hatcher.

TO THE BAPTIST.

It comes to pass in the flight of time that one half of your convention year has passed. In less than six months the Mississippi Baptist clans will assemble in Jackson in their annual convention.

I hope to be there and meet the brethren and share again in the warm greeting that your convention has never failed to give me.

I want to ask those who will go to Jackson to mark this request. Let them mark down any books that they may wish to buy and let us know here by June 15th and we will do our best to have them at Jackson, and this will save the postage to the purchasers.

And, again, let me say to the multitudinous friends of the American Baptist Publication Society in Mississippi that its business is growing very rapidly all along the line, and this Atlanta Branch House has outdone itself and gone in its business for beyond any former record in its history. And the many orders from your great State have helped vastly to bring this to pass. But we are not unduly lifted up with pride because of this lofty wave of prosperity on which we are now riding, but we are grateful to God for his goodness, and we are striving the more earnestly to spread his truth and advance his kingdom among men.

The good will of the brethren all over my territory since I saw you in July, has been really stimulating and almost made me forget my grey hairs and has put new life and energy into my work. We send catalogues and samples of our periodicals FREE to all who desire to examine our publications. Tell all the brethren in Mississippi to call at 69 Whitehall street, if they pass this way, and be sure to visit this aged pilgrim in his room on second floor.

HARVY HATCHER.

Atlanta, Ga.

NOTICE.—The president of a large secondary school in Mississippi, desiring to go East, will disband his faculty soon. He wishes to obtain a situation for a first-class music teacher now in his employ.

This lady received a three year's training in voice and piano in Europe. Teaches also English and German.

This affords an excellent opportunity for securing the services of a teacher second to none in the State at a low salary. Address for further information,

WM. HINSON,
Meridian, Miss.

Married.

In Dublin, Jan. 10th, 1900, by Rev. A. L. O'Brian, Mr. R. N. Love and Miss Agnes E. Humphries.

Married.

In Lyon, Jan. 14th, 1900, by Rev. A. L. O'Brian, Mr. E. A. Copeland and Miss Mary Luckie.

Married.

At the home of the bride's father, Bro. N. D. Lea, J. J. Walker officiating, Mr. J. G. Willson and Miss Lizzie Lea were married in the presence of a number of friends on Dec. 24, 1899.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

\$3,000 CASH PRIZE CONTEST.

THE ATLANTA CONSTITUTION'S GREAT OFFER OF 1900—THE COTTON RECEIPTS AT NEW ORLEANS FROM SEPTEMBER TO APRIL—FULL STATISTICS GIVEN FOR YOUR GUIDANCE—AN UNPARALLELED OFFER FOR OUR READERS.

The Atlanta Constitution offers a \$3,000 cash prize contest for January, February and March, 1900, as follows: To the person sending a yearly subscription to The Weekly Constitution, together with the correct estimate on the cotton receipts at New Orleans during the first seven months of the present cotton year (September 1, 1899, to April 1, 1900)—

\$1,500 if estimate is received during January.

\$1,000 if estimate is received during February.

\$500 if estimate is received during March.

The above are for the exact estimates; there are besides these six prizes, ranging along \$500, \$400, \$250, \$150, \$125 and \$75, amounting to \$1,500, that will be paid out sure for the six nearest estimates to the New Orleans cotton receipts at any time during the three months of the contest. But you hit it exactly during January and secure the full \$1,500 prize check.

The Constitution believes somebody will hit the figures exactly and expects to pay out the full amount of the prizes offered—\$3,000 in all. In a Constitution contest upon the same subject in 1896 Mr. R. T. Poole, of Capels Mill, N. C., hit the exact figures and received a check for \$1,000 as his prize. Mr. Poole did not try to swell himself up at once, but very generously paid off a mortgage on his father's home place, and with the balance he very wisely educated himself at Trinity College, Durham, N. C. He is now doing well in business in North Carolina and lives still near his old home. It is needless to say he is a warm friend of The Constitution.

As a guide in making estimates upon the New Orleans port receipts, The Constitution gives the following figures compiled from statistics of the past four years:

SEASON.	N. O. recs. Sept. 1—whole year, crop for Mo. 1.	N. O. recs. Sept. 1—Aug. 31, season.	Total U. S. Sept. 1—Aug. 31, season.
1895-96	1,626,974	1,802,167	7,157,346
1896-97	1,239,387	2,102,470	8,757,946
1897-98	2,432,315	2,576,165	11,199,994
1898-99	1,854,153	2,130,296	11,274,840

The Constitution's market page will give each week the port receipts for the cotton season from which you can always see the New Orleans port receipts from September 1, 1899, up through the Friday immediately preceding the publication. This will keep you posted to within two or three days of the time you send in your estimate.

It is believed that some of the Texas crop, that as a rule is sent in bulk to New Orleans, will be diverted this year to other points because of the quarantine regulations against New Orleans. The effort of Louisiana to have quarantine raised by injunction from United States courts will not have very soothing effect upon the direction of cotton shipments to New Orleans. This is mentioned simply as a pointer in making up estimates: how much to allow, if anything, for this cause must be left to each man's judgment.

The \$3,000 contest is an express contract to which The Constitution will stand in every particular. Yet it is in its nature simply an advertisement by which The Constitution, combined with this paper may be made better known in this community. Send us the subscription to The Constitution and our paper at the advertised price of the two and with it your estimate on the New Orleans port receipts, and we will forward all together for you. On April 1st we trust a \$1,500 check will reach some of our subscribers to help make times even more easy round about us.

The Weekly Constitution for 1899 will be better than ever before. Its special new features are unsurpassed. The Boer-British war, the Philippine and Cuban operations, the busy session of the most important Congress that has ever assembled, the beginning of the issues of the presidential cam-

paign of this year, and the debates and speeches during its progress; the final result of the November elections, the development of the South's great industrial movement; diversified farm and village industries and thousands of other important things will be found fully and freely discussed in the Weekly Constitution for the year. The Farm and Farmer's Page and other interesting departments will be ably conducted and will be especially adapted to those addressed. The ringing editorials of the Constitution speaking right out in meeting exactly what it means in the advocacy of true Democratic doctrine, and in behalf of the great interests of the masses of our plain people, and protecting them from the grasping and greed of those who would wring their earning from their helpless hands, are alone worth the subscription price of the paper over and again.

The Constitution has long stood as the champion of the people, and has sent its shaft deep into the errors and evils that threaten and beset the masses. Its complete expose of the methods of Neill, of New Orleans, and the scattering of the influences of this prophet of big cotton crops, and apostle of ruinously low prices, and high priest of robbery, who has cost the Southern farmer hundreds of millions of dollars, ought to win for the Constitution the lasting gratitude of the whole South. The advice to farmers to organize against the trust that would increase the price of fertilizers and fertilizer materials for the home compost heap, and taking up the cudgel in behalf of the farmers against the combination that would put a fresh burden upon them, is sound and valid, and ought to be heeded. The bulwark of the people's rights, and the best method of defense will often be found in a great paper, ably and fearlessly edited, upon which the people may rely, not only for news of the ordinary events of government, army and political life, but also for an alert foresight of the trend of future events that may operate to our lasting damage. The downfall of Neill; the breaking down of the fertilizer trust; the upbuilding of all Southern interests, and the enlightenment of every village, farm and mountain home are among The Constitution's many aims and great ideas for 1900. That these interests may all well be served, and with the same unswerving fidelity to the people that the Constitution has always shown, goes without saying.

The management of The Constitution, with Mr. Clark Howell as editor-in-chief, and his well disciplined corps of staff writers, brilliant contributors and special correspondents, still under the faithful leadership of Col. William A. Hemphill as business manager, will remain the same for the new year. The Constitution's long and honorable business course, keeping faith with the people in all its contracts, contests and engagements, as well as in its consistent and conspicuous editorial fairness, places it among those reliable institutions of our country on which the people may depend.

With such a great general newspaper covering the world news and world national questions, you will, of course, need the best and liveliest local paper, giving current local topics and the latest and best news and freshest comments of local interest. We trust this combination secured with The Constitution will be found best suited to all our readers. The price is merely nominal when the service is even half considered, including your estimate in the Constitution's \$3,000 cash contest. To get the full benefit of the high prize send in your subscription now so The Constitution may receive it during January and record it to your credit. Make your figures very plain, unmistakably plain.

Ministers and Churches.

YAZOO CITY.—Yazoo City church has paid the pastor in full for services rendered during the year 1899. The Sunday school through its efficient officers, S. S. Shipp and Dr. A. B. Kelly, has paid its own expenses, and besides carries a comfortable balance in the treasury. The Woman's Mission Society closed the year's work with a very gratifying financial exhibit. Their pastor was remembered by a very substantial token of appreciation.

Officers for the year 1900: Mrs. Ivor P. Halder, president; Mrs. S. W. Johnson, vice-president; Mrs. Minnie D. Shipp, secretary; Mrs. J. A. Crisler, treasurer.

During the holidays the pastor and his wife were the recipients of many tokens of friendship and esteem. For all these we are grateful.

The church, Sunday school and Woman's Mission Society have all made contributions to missions and education, also to the Sustentation fund.

To use a term now much employed in Texas, the above organizations are all in hearty accord with the organized work of the convention.

There is much of brightness, good cheer, and general formation in the columns of THE BAPTIST. Bro. editor, you deserve to be heartily congratulated upon harnessing such a team as you have in Varborough and Price—good and true yoke-fellows.

Mr. R. E. Evans, a young man and merchant in our town, died of typhoid fever last week. His remains were taken to Oxford for burial. It was a sad death but only his aged mother can know how sad. Mr. Evans had many friends here and many in Pontotoc where he was reared.

In 1899 it was the privilege and pleasure of this pastor to officiate at the marriage of nineteen couples—eight of these at his own home.

A. J. M.
Jan. 16, 1900.

CARROLLTON.—We are now settled and ready for a vigorous year's work. We are much pleased with our new field of labor, and the people of Carrollton know just how to make everything pleasant for pastor and his wife.

When I came over I learned that our furniture had been hauled up from the depot and put in the house by one of the good brethren. My wife remained in Sardis a

week after my coming visiting relatives and a few days before she came the ladies asked to get the key to our dwelling and I thought best to submit to their request. They came and loaded the pantry with everything in the line of food.

Monday while I had gone to Winona to meet my wife the good sisters prepared a nice supper and had it on the table when we arrived. Part of my salary has been paid in advance. We had service last Sunday and Sunday night. It was well attended and we had a good day. Yours in the work,
J. W. STURDIVANT.

FROM MARCO, FLA.—Herein find four dollars and twenty-five cents (\$4.25) for arrearages and renewal. Hard indeed to get up, but one consolation this will be news already paid for as we read, and if Mrs. Hobbs will only keep her sweet thoughts in print in the future—as in the past—we will feel we have been compensated for our efforts in getting up amount herein while THE BAPTIST will lose nothing for its space. "Sweet Words." Hope to see them often this year.

We have no one here to preach for us, though we have a little Sunday school, and there is fruit which I believe could be gathered in the near future if we had such a servant in the vineyard here as our dear J. P. Hickman. Will you not, when your convention meets, see if we are not worth as much as an equal number of Chinamen. If so make arrangements and if Bro. Hickman will consent, and Bro. Falconer, Hearn, Crane and others of Ebenezer will give him up, send him to these islands and sustain him here one year. I believe the cause will be benefited and the convention proud of her missionary, while Bro. Hickman will not lose blood—from mosquitoes—enough to regret.

Love to all the Ebenezer friends, and remember Bro. H. L. White, though off, is one of them. With best wishes for you, Bro. Bailey, "our old pastor for fourteen years."

I am fraternally,
N. L. BARFIELD.

FROM MEXICO.—We have reason to be grateful to the Lord for his blessings during the year 1899.

In our "North Mexican Mission" we had 144 baptisms. There were baptisms in twenty different places. Two new churches were organized. Total present membership of the mission 982; collections during the year for all objects between

\$800 and \$1000. To God be all the praise!

Yours truly,
A. C. WATKINS.
Torreon, Coahuila, Mexico.

COLLIERVILLE, TENN.—As I have about settled down for another year I feel moved to write you these lines.

I will remain at Collierville, Tenn., for half time and give the other half to the church at Cold Water, Miss.

Collierville is about twenty-four miles east of Memphis on the Southern R. R. has five denominations represented with four resident preachers and two schools.

The church at Collierville is getting along very well. Have received ten members during the year, built a home for the pastor and did some repairs on church building. The call for this year was unanimous and judging from the many nice things we received during Christmas we have found a place in the hearts of this good people.

COLD WATER.—Is on the I. C. R. R. about thirty-two miles from Memphis. This is no new field to me, for I served this church during the years of '94, '95, and gave it up very reluctantly in the fall of '95, to attend the Seminary.

I began my work at Cold Water on first Sunday and was pleased with the beginning and hope to do the best year's work of my life, the Lord being my helper.

Your brother,
J. A. LEE.

OXFORD.—To the Pastors and Churches of Oxford Association—Greeting: Having been requested by Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, to represent Foreign Missions in Oxford Association, I take this method of urging the pastors and churches of the Association to move up on Foreign Mission and to begin early to lay your plans for a collection. Do not wait until the very eve of the meeting of the Southern Baptist Convention to take collections. Help is needed now. Mississippi had contributed only \$2,553.26 up to the 15th of December. The total contributions this convention to December 15 was \$50,130.25, while expenditures have been \$62,401.85, showing an indebtedness of \$22,271.60 upon which the board is paying interest. I shall be glad to furnish Mission literature to any one desiring it.

W. I. HARGIS.

MARTIN.—White Oak Church paid the pastor's salary by the close of the year, and that without the pastor's presence on the last meeting day.

S. R. YOUNG.

CALVARY.—You may put Calvary and Monticello churches in the list of those that paid up the salary by the end of the year 1899. Calvary has gone beyond the salary. I have never entered a new year with better prospects for usefulness than this one. My churches are Bethany, Calvary, Crooked Creek and Monticello. In the membership of Monticello we have the sheriff, two clerks and treasurer of the county and one supervisor. Baptized fifty-two members into my churches last year, and have as many bright boys and girls in my congregations as most pastors, I dare say. In the vicinity of each one of my churches is a good school, conducted by a college graduate. We are hopeful. God bless the brethren, and give us a glorious victory for the Lord in 1900.

Yours in Christ,
J. P. WILLIAMS.
Silver Creek.

P. S.—I want to express my appreciation of the articles written by Bro. Bowen. I like the spirit, perspicuity and truth in them.

J. P. W.

MABEN.—As the old year has folded her pinions and passed out, yet not unnoticed or forgotten—for our minds will naturally revert back to our failures, mistakes, as well as successes—then it seems to me it is necessary, as the door of the memorable nineteenth century is just ajar, for us to make new resolutions, and not only make them but strictly keep them; "for it is better not to vow than to vow and not pay." This we know is a fact; but where Christ reigns these resolutions for good to home, church, business or society are easily kept. Then as one person or as a people can profit and gain much strength for the duties of the new year, by what was done or left undone the past year, then we have but to reach out and lay hold of the possibilities, and the end of the nineteenth century will find us far in advance of last year.

Now, as to our little church here. The writer thinks something good can be said for it. We know it to be a conceded fact that it is not retrograding, neither is it on a stand-still, but gradually gaining ground. 'Tis true our pastor has not quite been paid in full. The past year was quite a hard year for us. Our seats cost

\$265, with a great many other objects contributed to. Our pastor lives with us, and we all love him, and we are going to see he does not suffer and that his salary will be paid.

As for our Sabbath school, it is fine, and all take such an interest. We have no bossy, domineering spirits, but each one seems to be subject to the other's good advice. This is not vainly written, but proud to know the spirit of Christ reigns supreme. Our superintendent is a consecrated Christian and doing a fine work, and we are proud of him. If there is any unkind ill-feeling existing between church or Sabbath school, I fail to catch it. If any tares have been sown they are not visible yet, and we hope, by prayer and supplication, to keep them out. We have many things that burden us, of course—so many in town we have failed so far to work in our church and Sabbath school, but the committee does not fail to look after them and invite them.

The weekly prayer meetings are well attended, and much interest manifested by the congregation, for preaching is increasing and an effort is being made to call our pastor for half his time, and we believe it can be done. The Ladies' Mission Society proposes to help pay pastor's salary, missions, and carpet our parsonage. We are not a large band, but it is not always the largest thing that is the best—is it, Bro. Editor?

Yours in the work,
REBECCA MANCILL.

Married.

In Union county, Miss., at the bride's residence, Mr. George Newton Williams and Miss Harriett Elizabeth Davis, Jan. 16, 1900. Pastor L. R. Burgess officiating. Good wishes of many friends were the congratulations.

Married.

On January 17, 1900, at the home of A. B. Leak, the bride's father, Mr. H. L. Cavin to Miss Ollie Leak. The writer officiating. We wish them much success.

E. H. GARNER.

Married.

The 18th of January was the marriage day of Mr. W. A. Morrison, of Heidelberg, and Miss Mary K. Hargy, of Hattiesburg. Blessings on their lives.
J. N. McMILLIN.

Married.

In Yazoo City, on Thursday evening January 18, 1900, by Rev. A. J. Miller, Mr. J. Austin Smith and Miss Willie Taylor.

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons' Liver Medicine.

Deaths.

Mrs. Sarah Chambers.

Mrs. Sarah Chambers, wife of W. P. Chambers, died on the 16th inst. She was a niece of Norvell Robertson, the great preacher who did such a noble work in South East Mississippi. She was a noble Christian woman. She leaves a husband and five daughters all of whom have reached womanhood.

May the comfort of the Spirit be given to all the bereaved.

J. N. McMILLIN.
Hattiesburg, Miss., Jan. 19, 1900.

Mrs. Winnie E. Pritchard-Williams.

Was born March 12, 1859, in Tislingo (now Prentiss) county, Miss. She was born of the Spirit in 1874 and joined the Baptist Church at Meadow Creek, near Wheeler, Miss. Married to Mr. G. N. Williams, December 1882. Died Oct. 27, 1899. Her husband and eight children survive. She was confined to her room for months and manifested much patience, waiting the call which she known was a question of only a few weeks. It was the privilege of the writer to preach in her room while she was bed-ridden. Evidently the Savior honored the occasion and sanctified the afflicted one with special consolation, even "everlasting consolation," for after a few days she passed joyfully beyond, where the Savior will render forever blessed all who overcome.

May husband and children be of good cheer and trust Him who is able to save all who come unto Him.

L. R. BURGESS.

November 1899.

Jesse J. Abernethy.

The subject of this writing was the son of Prof. H. B. and Mrs. Sarah Garrett Abernethy, both of Mississippi Normal College, Houston, Miss.

In this brief life may be recorded his spiritual birth and baptism, his exemplary membership with the Houston Baptist church and his graduation from the M. N. C. over which his parents have so long presided with deserved distinction.

He being an only child, was the embodiment of their parental hope. In his departure, all this failed from earth, save what his past had recorded.

Jesse had proven himself to be faithful in little things and all things entrusted to him while a little boy. This spirit of faithfulness characterized his life to its close on earth. As was said of Gaius in third John that whatsoever he did to the brethren and strangers he did faithfully, so can we testify for this young brother. It would be hard to overrate the worth and usefulness of a faithful character. To do the work of life well is the central passion of all men of honesty and faithfulness. This being true we cannot look upon this short life as unfinished. A broken shaft would be an unfit emblem, though this life went out in early manhood, for being a faithful Christian he finished the work given him to do on earth and a monument whose point would reach beyond the clouds would fittingly tell of his life and future. He was the trusted son of his parents, their joyous hope as they were pressing on towards the evening of life. He was

No DISEASE has so baffled the medical skill of all ages as RHEUMATISM.

and no remedy has ever been known to cure it until "5 Drops."

the Rheumatic Cure demonstrated its wonderful curative power.

It has never failed to cure RHEUMATISM in any form, Acute or Chronic.



[TRADE MARK]

Here is what a Prominent Physician has to say who has had 35 years of active Practice of Medicine:

I have never before in my 35 years of practice of medicine given my testimonial or recommendation to any patent medicine, but there is a remedy, the result of which has come under my own observation: for there is no Disease which has so baffled the medical skill of all ages as RHEUMATISM and to find a Reliable remedy for the same. At last we have found it in "5 DROPS," manufactured by the Swanson Rheumatic Cure Company, Chicago, Ill.

The "5 DROPS," has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases. Sometime ago, I had among others several Rheumatic cases, under my treatment and prescribed for these patients the very best Remedies which I skillfully selected, but without desirable results. Then I heard of "5 DROPS" and of its Wonderful Cures, and prescribed it to a few patients who found relief from its use within a few days. After that I prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used "5 DROPS" and "5 Drop" Plasters they were Cured.

Among these were a few who had, for a number of years been suffering with Chronic Rheumatism, who had pined themselves around on Crutches. They came to my office without Crutches and told me they were perfectly Well. They give all the credit to "5 DROPS" and to "5 Drop" Plasters and this is their testimony to the Swanson Rheumatic Cure Company for their kindness and for the conscientious way in which they are placing these Wonderful Remedies among suffering humanity, which they told me to write to the Company as an acknowledgment.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can Truly recommend them and also that the firm is perfectly honest and reliable to deal with. C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 25, 1899.

How Long Have You Suffered with RHEUMATISM?

How Long Have You Read About "5 DROPS" Without Taking Them?
Do you not think you have wasted precious time and suffered enough? If so, then try the "5 drops" and be promptly and permanently cured of your afflictions. "5 Drops" is a speedy and Sure Cure for Rheumatism, Neuralgia, Sciatica, Lumbago (lame back), Kidney Diseases, Asthma, Hay-Fever, Dyspepsia, Catarrh of all kinds, Bronchitis, La Grippe, Headache, Nervous or Neuralgic Heart Weakness, Dropsy, Earache, Spasmodic and Catarrhal Croup, Toothache, Nervousness, Sleeplessness, Creeping Numbness, Lalaria, and kindred diseases. "5 Drops" has cured more people, during the past four years, of the above named diseases than all other remedies known, and in case of Rheumatism is curing more than all the doctors, patent medicines, electric belts and batteries combined, for they cannot cure Chronic Rheumatism. Therefore, waste no more valuable time and money longer, but try "5 Drops" and be promptly CURED. "5 Drops" is not only the best medicine, but it is the cheapest, for a \$1.00 bottle contains 300 doses. Price per bottle \$1.00, prepaid by mail on express, or 6 bottles for \$5.00. For the next 30 days we will send a 25c. sample FREE to any one sending 10 cents to pay for the mailing. Agents wanted. Write to-day.

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my child-friend, and such friendship is a treasure to be stored alone where it cannot be corrupted. When I buried him with Christ in baptism, I felt that he would walk in newness of life here and would be in the likeness of the resurrection.

A great concourse of people mingled their sorrows on the day of his burial, as was for Josiah, when all lamented his death.

This life of brief years, so full of preparation, should be an inspiration to the young while his death is a consolation to all Christians.

His last words were, "only to trust the Savior and to leave it all in his hands." "Blessed are the dead which die in the Lord from henceforth." With death the "terror of kings" and "king of terrors," transmitted into a beautiful form for the humble, trusting Christian home, reconciled we ought to be. Parents and friends, let us transplant our hopes from this uncertain sphere to that sphere unmarked by sorrow and appointment.

L. R. BURGESS.

Married.

At the home of the bride's father, Nov. 15, '99, Walter E. Alred, of Natchez, Miss., to Eva McGrew, of Jefferson county. S. R. Young officiating.

WANTED.—Men with rig to sell our Poultry Mixture. Straight salary, \$55 weekly and expenses. Address, with stamp: EUREKA MFG. CO., East St. Louis, Ill.

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B. Y. P. U. Department.

BY W. P. PRICE.

Once upon a time, just where and when it matters not now, I am told, that a church gave a reception to the new pastor and wife, when they were to meet and get acquainted with the membership. At the appointed time, the pastor and wife took their stand along by the side of the reception committee, and were meeting the people as they came, when, "lo and behold" it was found that the reception-committee themselves did not, by a great number, know all of those who came to greet the new pastor and his good wife; whereupon the much amused pastor introduced himself and wife, and proceeded to present the embarrassed reception committee to the strangers in their midst. But what about that committee—were you on it? Could such an embarrassment happen in your church? What answer can we, as Young People, make to this question?

To all those interested in country church Unions, I would call attention to brother Allen's report from Spring Hill, in last week's paper. What Pastor Rice did every other Pastor can do, if he will.

It was my good fortune to be reared in the country; and, I am sure that, there is no good reason why a B. Y. P. U. should not flourish in a country church. In my growing-up, I have seen, Sunday after Sunday, from fifty to a hundred young people meeting in the afternoon, sometimes at the church, and sometimes at a neighboring farm house, and engage in singing, from "The New Life" for hours in mid-summer, many of us walking as far as three miles to get there. Oh! what a magnificent B. Y. P. U. we could have had, if we had known about it. The towns present no such opportunity for carrying on this work, as the country churches enjoy. In rural districts, notwithstanding the hard farm labor that is done, there is more time, for reading and study, than can be had, usually, in the towns; for, in the towns, there is, scarcely, a day or night, when there is not some outside attractions, some place to go, and something new to be seen, which, too many times, are places where no one should go and things no one should ever see—from, almost, all of which country communities now, happily, are free. But, alas! alas! this freedom, with the influx of population, that the flood-tides of prosperity will leave at our doors, in another decade, will be not only threatened, but

arrested forever from our hands. Now is the golden opportunity with our country churches!

Dr. Lowrey said, at Canton, that our future preachers, college presidents, law-makers, judges, governors, and business men and women were now being brought up in country homes. While this is true, the conditions that in the past, have enabled the country to hold a monopoly of the world's supply of these leaders, will not always obtain, without a mighty effort, on the part of the people who, for a hundred years, have enjoyed this unique distinction. Awake, awake, oh, Zion! This, the day of thy opportunity!

THE DAILY READINGS.

Monday, Jan. 29.—Numbers 14.
Tuesday, Jan. 30.—Numbers 15:1-31.
Wednesday, Jan. 31.—Numbers 16:1-35.
Thursday, Feb. 1.—Numbers 17:1-18.
Friday, Feb. 2.—Numbers 18:8-32.

Saturday, Feb. 3.—Numbers (19): 20:1-21.

Sunday, Feb. 4.—Matt. 7:21-27. (Prayer Meeting Topic) "Things that Endure."

(The Daily Readings appear in full in The Baptist Union and are used here by permission.)

The Winona Union met Friday night. Pastor Price leader. A gracious and uplifting meeting. Topic: "Lessons for Simon and us," fully discussed, much to our delight—two of our young men rendered magnificent papers, their first efforts, contributing much to the good of us all.

Only 20 present result of the inclement night.

Respectfully,
MRS. W. L. HUNTLEY.

The Crystal Springs B. Y. P. U. was led yesterday afternoon by Miss Annie Bennett. Topic: Lessons for Simon and us. Lesson found in Luke 7:36-50. And it was one of our most interesting meetings. Thirty-five enthusiastic young folks were present. We are still growing in number and interest wish the other Unions success.

ANNIE VINING.

AT MAGNOLIA.

Yesterday was a splendid day with our B. Y. P. U., the attendance being twenty-eight. We have recently reorganized and now have the following officers: President, W. H. Hough; vice-president, N. T. Tull; secretary and

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in the judgment of clothing. You can't be. Men who have devoted a life-time to the business are not always. Your absolute safety lies only in buying clothes from a reputable maker endorsed by an honest merchant.

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JOHN CLEARY,

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treasurer, Miss Ella Roberts; organist, Miss Lida Huff. We have a large number who follow the daily Bible readings. We hope to have a glorious year of work.

Respectfully,
MISS ELLA ROBERTS, Sec.

AT POPLARVILLE.

Our B. Y. P. U. was organized last October. The meeting yesterday evening was well attended, there being about seventy-five present. Mr. Thigpen, assisted by three other young men, conducted the devotional exercises. There were twenty-five members of the Bible readers' class. We expect great results from this department of the work, as the supreme need of our young people is an intelligent knowledge of the word of God. The conquest meetings are held the last of each month.

MABELLE SCOTT,
Corresponding Secretary.
Jan. 15, 1900.

PILES CURED WITHOUT THE KNIFE.

All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

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Volina, Ala., July 1, '99.

Dr. F. W. Hall, St. Louis, Mo.—Dear Sir: I wish to state that I have been a constant sufferer for a number of years from kidney complaint, and have never found a remedy that relieved me so much as one bottle of The Texas Wonder, Hall's Great Discovery, and I feel thankful for the great and beneficial results, believing that one more bottle will effect a cure, and may the Lord bless you in your good work.

Truly yours,

REV. R. C. KIRKLAND.

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